

Akek Mungwen me Wer 40 - Namba 13

Namba Apar Tom Adek Miyo Adek

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Calo cal tic meacel me wiye acel i kin ariyo wiye abicel ki angwen alufu, Peter tye ka cing i Panium i mwaka 2026 ka tiyo me yubo lok me poro ma pe atir me dwe 18 July, 2020. Tic ne iyo kwede i yoo eno rwate ki tic me Josiah Litch me yubo me dwe 11 August, 1840, ki tic me Samuel Snow me nyuto dwe 22 October, 1844. Yubo me Litch omiyo cing me kwan pa malaika me acel obed ki teko, dok me Samuel Snow omiyo cing me kwan pa malaika me aryo obed ki teko. Miyo teko i kwan pa malaika me acel ki me aryo tye kacel ka nyutu kit me miyo teko i kwan pa malaika me adek. Kit pa malaika me acel ki me aryo kinyuto i malaika me adek calo rwom me kacel pa kwan me ngeta ma aa ki woko ki kwan me iye me koko me dyeworwen pa parable me nyako apar.

I kare me tic pa profesi ma tye ki keto tic adek, me acel ki me adek, ma bene gin acel i cako ki agiki, bino kwanyo kit ma rwatte. I kare ma pe olal, owadwa acel oyabo adier mapol ma rwatte ki can me acel i Niyabo 9, ma ka kiketo i tic i nyim cik me Alfa ki Omega, ginyuto pwonnyo mapol matek mukene pi “yeng-yeng me piny” i Niyabo 11. Cik me Cengceng i Amerika me United States en “yeng-yeng me piny” ma otimme me acel i kare me Revolution me France, ka France, ma ne obedo acel ku i kin wii acel me ten ma oketo wang tic pa kit me profesi me Roma me peka i buk me Daniel, ki obalworo piny. I meno, cabitara me 11 waco ni but piny me apar me taon odok piny.

Ka i kare acel nino dwogo olwongo maduu otyeko, ka acel me apar pa gang-dit ogwe, kede i olwongo eno dano alufu abiriyo kacel abino ryeri obale; ka gin ma obedo tye pe ki kwanyo, obino cwer cwiny, kede gucako miyo deyo bot Lubanga me polo. Apocalypse 11:13.

Cekceto lacen eno, Islam me can aryo me adek obino.

Acan mar aryo otum woko; ka nen, mar adek tye ka bino oyot. Revelation 11:14.

Jo ma ocako ayika neno ni “wac me adek” obedo ni bino ceng acel cut ki lacen “wac me aryo,” ento lok ma gitye ka loko ni “oyotoyot” tye ka nyuto gin ma bino cutcut ki ma pe gitye ka tamo, ma en aye kit me atem me cwercwiny ma jo Islam pwod ka timo. Wac me adek pe obedo me aa i nino 22 October, 1844 calo jo ma ocako ayika neno gubedo ka tamo, ento ka obino, obedo me aa “cutcut ki ma pe gitye ka tamo,” calo otimme i 9/11, ci man omako cako me pwon me wang cing pa jo alfu acel ki mia angwen ki pyera angwen, ma tum ka gitye ka gengo ne cok i kom yot i nyima me yeko lobo me cik pa Sunday.

“Yeng-yeng pa lobo” me cik pa Sande obedo yeng-yeng pa lee me “lobo,” ka 9/11 onongo oo, Lanyut White onyuto ni Obanga oa malo me “yeng lobo matek loyo.” I kare me acakki pa pwony me kany ki i agiki ne, lee me lobo kiyeng-yeng, ci dong “yeng-yeng maduong loyo.”

“Man pe an atye ka owaco. An awaco ni, ka aneno ot madit-madit tye ka cako malo kany, bur acel nyuma bur mukene, ‘Gin marac mapol beneibedo ka timore ka Rwot obino kwoore me

yegoyego ngom matek!’ Eka lok me Niyabo 18:1–3 bibedo atye ka otur.” Review and Herald, July 5, 1906.

Rwot “cako tye” ka tye ka loko i ticce me ceng pa lwongo pa lutino lwak, calo ma obedo ka gucoto Stefano ki wii, kacel ki nino 22 Oktoba, 1844, ka bikwanyo me kwero pa luwot gucako. Ka bikwanyo me kwero pa luwot ma tye ka kwo gucako i 9/11, Rwot dok ocako tye, dok en oyengo rwom me piny, calo biwoto i agiki me tyeko me kwanyo alama pa jo mia acel ki apar angwen ki angwen, ka en oloko ticce me ceng pa lwongo pa lutino lwak kiwoko ki i Kanisane ci i rwom pa romme mukene me jo ma pud tye i Babilon.

Gin ma owadwa Daniel onongo tyeko nongo, obedo kit ma waraga me can me acel, ma rwatte ki caden pa “yungwiny madit” me dog tic acel ki acel, i rwom me rwatte ki gin ma obedo i lok me tarihi kacel ki ngec pa joma dong gucako tic, ikom tarihi ma otimme me tye ki can me acel.

Kad i anio me abic ochako dwogo, an aneno lakalatwe ka odog ki i polo moni piny: kede rwot ne omiyogge lagony me doo me abila ma pe tye ki agiki. Eka ogolo abila ma pe tye ki agiki; dym odongo aa ki i abila meno, calo dym me kic ma dit; kede ceng ki yamo opong ki oscuri pien dym ma oa ki i abila. Eka aa ki i dym meno, okok oyotwo i piny: kede ne omiyogi teko, calo ng’wen me i piny tye ki teko. Kede ne kikonyogi ni pe myero gikwanyo lum me piny, onyo gin mo keken ma lango, onyo yat mo keken; ento dano keken ma pe tye ki anywali me Lubanga i wang cinggi. Niyabo 9:1–4.

Jo mukwongo bene giwiro ayera me jiwoko me ayat man bot gin acaki i kome me lok me yatac ma ocako me tero Mohammed, ngat ma onywalo i mwaka 570, oketo kuc ki kanywal pa jo rok i mwaka 606, oyubo pwony me mukwongo me pwoc i mwaka 610, olok odok anyim i Medina i mwaka 622, ocako lweny me en i mwaka 624, ci oto i mwaka 632. “Dog otuno pe iyer” i lok me porofeta cwal tye ka nyuto nyuto manyen pa Satan, ento Mohammed ocako i Arabia, ma bene ngene calo dog otuno pe iyer pien akaba pa tim me lum tye lacen matek.

Mohammed odoko rwot me lanen, onyo calo ginyingone ni, “ngat ma genne” i mwaka 606, ka otyeko pwonyo lweny ma obedo i kin dogola mapatpat ma ne gitye i cwercwiny ikom ngat ma myero oyubtwe me dok cweyo “got macol” ma obedo got me tung me Kaaba. Kaaba en ot ma kitenge calo cube (meno pe, nying “Kaaba,” ma i leb me Arabic tego ni “cube”) ma tye i dye kin Kacok Madit me Mecca i Saudi Arabia. Bore tye calo fit 43 i malo, fit 11 i lacam, ki fit 10 i bor, kigero ki got me granite ki marble, ka laco me hariri macol ki cotton tyen kwede. Kaaba ne tye kare malubo ka peya Muhammad obino, dok calo cike me Islam, okeny dong iye me acel ki Abraham ki wode Ishmael calo ot me lwongo pi Lubanga Acel keken (Allah). I mwak mapol ma owoto, ot man opong ki balubaale, dok dogola me Arab ogityo kwede calo ot me lwongo me peka.

Kaaba en aye ka marac me cuny me piny me Islamu—ot acel ma yor, macon, ma twero cing acel me Yamo acel, rwatte, kede amora i kinye niye me Abrahamu ki Islamu. Jo Islamu pe gineno go calo “ot pa Katonda” i gin atir, ento gineno go calo kabedo ma Lubanga oyiko ki i kom me tye me lamo. Tic pa Mohammed i kare mo ka Kaaba ononge kwo, ka dong oyubo dok, aye kabedo ma cwak pa rwotne ocako iye.

Apii marac marac oneko Kaaba, dok jo kakwaro me Quraysh gicako dwoko me tedo ne. Ka kare otyeko me kelo Kidi Macol (Hajar al-Aswad) dok i kabedo ne me kona, dogola mapatpat gikwanyo lok keken pi ngat mo ma ber bedo ki wor me keto ne. Giyubo ni dano ma bino donyo i kabedo meno acel ka acel obed ma ocalo moko lok. Muhammad odonyo, dok onongo ogengo lok meno ki ngeno: Oketo Kidi Macol i kom atar, omiyo lakwena acel acel ki i dogola ducu gitingo ne kacel, gikweyo ne kacel, ka en kene dok oketo ne i kabedo ne. Gin man omiyo iye wor maduong ki nying Al-Amin (“Ngat ma geno twero iye”) i kin jo me Mecca. Man obedo acel i kin tim mapire tek ma otime mbele pa kwan pa lanen giwaco i timelain mapol. “Kidi Macol” obedo kidi me cako ma Mohammed oketo, en ma obedo rwot pa lanen maleng i kom Islam. Kidi me cako macol nen calo lok me goba ma pat ki Christo (kidi me cako me ada), dok bal pa ot Kaaba nyuma me mwaka mapol me keto nyigi bo lobo i iye bene Mohammed ema ogengo.

I nyuma ka Quraysh ocwalo Tic me Kube me Hudaybiyyah, Muhammad otero anywal me lweny me jo Muslim aryo romo 10,000 ka oo i Mecca. Dyer ne owilo kene ma pe gi lweny madit. Ka dong Muhammad odonyo i Kaaba, obalo jami me baal 360 ma tye iye, ci odokcako rwom pa kabedo man pi woro Lubanga acel keken (Allah). Omiyo, Mohammed, rwot me Islam, oketo lwang me acakki, dok ocero tempel ki baal.

Tye teko adek ma aa ki i bur ma pe tye ki agiki i buk me Niyabo, dok acel ka acel i kin adek gi ripo Kristo ma pe en ada. Satana, dragoni, neno me bedo calo Ma Lacel Malo Duku, ka obedo i kom tron ma pire, ki i kom kanisa ma pire.

Itye dong ma iopoto ki i polo, in Lucifer, woda me ceng me okinyi! Itye dong ma igwayo piny, in ma iworu cing i lwak! Pien itye kwo i iye ni, “An adwoko i polo, an anywalo kom abila me an malo kato lakwena pa Lubanga: bende anabedo i got me lukwor, i tung me anyim me norte: anadwoko malo kato i got me obute; anabedo calo en ma Malo Adwong.” Ento ibi kelo piny i inferno, i tung me dog poto. Isaiah 14:12–15.

Lok onyo me atim-Aca obino ki i ot marac ma pe tye ki agiki i Niyabo apar ki acel, ci lee me Katolika odoko ka aa ki i ot marac ma pe tye ki agiki ka yara ne me lyeto loyo iromo kelo cango.

Lubanga ma i neno ni onongo tye, ka dong pe tye; dok bino nyutu ka aa ki i dog ot marac ma pe tye ki agiki, eka bino wot i atalak; ki jo ma bedo i lobo bino wang-tyeko, jo ma nying gi pe ocoyo i buk mar kwano mar ngima aa ki i cako pa lobo, ka gin neno lubanga ma onongo tye, ka dong pe tye, ento dok tye. Niyabo 17:8.

Rwot mar Catholicism tye ka nyik i kom trono pa piny i kare me cik pa Sunday, ka kony pa rwom adek odoko keto i tic. Calo dragon, Catholicism twero pingo ni en aye Katonda, calo Paul ocalo nyuto maber adada.

Pe obedo dano mo keken ma timo wu bwola i yo mo keken: pien nino eno pe bino ka dong pe tye kwede kwo cwer me lwongo acel, ka dano me bal dong pe otyeko nyuto woko, wer me atwal; en ma kwero dok oyilo en kene malo loyo gin ducu ma lwongo ni Lubanga, onyo ma lamo; ci en calo Lubanga bedo i ot me Lubanga, ka nyutu en kene ni en Lubanga. 2 Thessalonians 2:3, 4.

Calo ajwoga, ley me Katolika en antikristo, aryo duc gi kwano ni gin Lubanga, kede aryo duc gin ki kwanyo me gikwanyo piny me agiki ma rwate ki caden meggi me Ican, pien ajwoga kikwanyo iye Gehenna, dok ley en wode me laloc. Laloc bedo kwanyo piny me agiki.

“Cik ma antikristo tye kwede me timo lok me keto anyim ma en ocako i polo, bi mede ka tyo i iye lutino me kwede.” Testimonies, volume 9, 230.

“Ki i pope me Roma, tic acel eni otyeko kelo i kwo me piny kany, calo ma otyeko kelo i gang me polo ka pe pud ogolo rwot me oscuriti. Satana onongo oyeto me lokko cik me Lubanga i polo, kacel ki mede cik mukene ma oa ki en kene. Otyeko cako yub me ngec pa en kene i wi yub me Lacwec pa en, kadi pe otyeko keto mo mito pa en i wi mito me Jehovah; ki yo man, i kit ma atir, oyeko twero ni Lubanga twero bal. Pope bene tye ka cako yo acel ni, ka oyiko ni pe twero bal, oyeto me rwato cik me Lubanga me rwatte ki yub pa en kene, ka opwoyo ni en twero kwanyo bal ma en opwoyo ni en neno i cik ki cik-nyig me Mukama me polo ki piny. I kit ma atir, en owaco bot piny ni, An amito miyu cik maber kato me Jehovah. Ku marac mada eni bot Lubanga me polo!” Signs of the Times, November 19, 1894.

Islam, ma kikony ki Mohammed i lok me kare me pier abicel ki aryo, bene o aa ki i bur ma pe iye agiki cawa lakwena ma omiyo ne Mohammed oyuto tic. Ka oyabo bur, “lyel” o aa man opoko ceng ki yamo macol. Lupwonye me acongwen owaco ada ni “lakwena” ma oyabo bur obedo lweny me Nineveh.

Ka wa tye ka wa tye ka nywako i kom neno me pionia i konteks pa tiyo adek me porofeto i lok mukwongo adek me Revelation capítulo abiro ki wiye acel, wa nongo kit ma porofeto me lok magi, ma kelo cing me kiromo mukwongo, tye ka nyuto kit me porofeto me kiromo me adek ma bino “oyotoyot” i kare me yeco madit. Cik me Nino pa Lamal tye ka kinyuto ki lweny pa Nineve.

Peter tye kwo me yubo lagam ma pe atir i kom cigi me mac ma obino i Nashville, kede enene neno ni tic ma atir me keto kwena me Ellen White i kom cigi me mac ma obino i Nashville, keto cakke me “kwanyo pa taon alipiri ma pe romo, ma kimiyo ne baal i ba ba bo me baal.”

Bolo me kwo icel me Nashville nyuto cako me kare me atwal i kom gangi, ci bene nyuto cako me tito kwena me poto cii me dyeworwen mapol. Kwena man cako ki lweny me atematem ma pe obineno ki ii Islam, ci kare man tum ki lweny me atematem ma pe obineno ki ii Islam i kare me yeny piny maduong. Kare me tito poto cii me dyeworwen nyuto agiki me kare me kany me alama me jo mia acel pi angwen ki aryo apar angwen, ma ocako ki lweny me atematem ma pe obineno ki ii Islam i 9/11.

Ka cingo pa alufu mia acel ki aparo angwen ki angwen kacake kun rwatte ki laine pa Balaam ki osi, kama ceke tye iye adek ma tum ka rwatte i cik pa Cañ Nino, ento kama rwom me aryo me cwerwiny ma pe gubedo ka laroo iye cako iye October 7, 2023 ikom ngom mamon awobi mamiyo ber tutwal, ka dok i twol me bolo mac pa Nashville. Lain ducu rwatte, dok Peter ngeyo ni yubo woko me ada man, ma kitye ka nyutu gi calo dano ma yweyo buru pa labongo ka canyo adyere ma opok opok ka kidiro gi i casket, en tic pa Layon me kaka pa Judah.

Rwot Abwola me Yuda nyuto ni lok me Peter ma ocoyo maber pa Nashville obedo tye ka time me agiki me kido cing pi cing me jo alufu acel ki mia angwen wi dyere acel romo, ma kinyutu iye i historia ma piny pe ongene ma iye Daniel apar ki acel, akec me piero angwen; ka dok adwogo i yo ma pe ongene mapol, i but historia ma kinyutu i piero apar ki acel nyaka apar ki abic me caber acel ma en. I piero mago, lweny me Raphia ki lweny me Panium tero i cik me Ceng Pa Nino me piero apar ki abicel, ma kinyutu ki lweny me Actium. Ka lweny me Panium oromo kacel ki lweny me Actium i cik me Ceng Pa Nino, lweny me Nineveh dok tye ka apwoyo.

“Lagony” ma kimiyo bot Mohammed, kabaka me Islam, ma nyingone pe keken obedo kit me Islam, ento bene obedo kabedo me buk atic ma kiguro ki lweny me Nineveh. Nying kabaka man “i leb Hebrew obedo Abaddon,” dok “i leb Greek obedo ki nying Apollyon.” Greek ki Hebrew tye ka tito matek Testamento Macon ki Manyen, dok gilwongo wa ni Abaddon lebone obedo “kabedo me buk atic” dok Apollyon lebone obedo “jami buk.” I but wer apar ki acel me Niyabo apar obedo ni kabaka ma iye Islam obedo Mohammed, ento bene obedo “malaika me dog ot marac ma pe tye ki agiki,” ma en obedo Satan. Kit ma pope obedo antikristo calo ngat cing lacuc me Satan i piny, Mohammed bene ilub me alwak keken ki Satan, malaika me dog ot marac ma pe tye ki agiki.

I kare me cik me Nino me Yec, rwom me adek oweko i kom dunia, ci kwo marac ma gityeko cako i kom bupapa i mwaka 1798, ma nyuto agiki me Ceng Cingic, cango dok ye. Ka kwo marac ocango dok iye, kare me aryo me Ceng Cingic bino, ci i nyik me lobo madit ma en cik me Nino me Yec, Islam dogo lagony, ci lyel ma calo ki i tung piny me lyeto polo ki lakwena, pien cingic dok dawo. Lweny me Nineveh dok timore i kare me cik me Nino me Yec, pien en aye lagony ma kelo kare me aryo me cingic. Kanyo, lok pa gweng me woro baibuli kore gitye ki gubedo lacen me gweng. Kanyo “loc me twero ma tye ka tic” tero twero ne lung, pien lyel pa Islam ma cing piny i kom polo ki lakwena i lweny me Nineveh calo tung piny ma lyeto matek. “Tung piny ma lyeto” obedo gin acel i kubo pa Lubanga ki Abraham.

Ci obedo ni, ka ceng opong woko, ci piny odong macol, nen, adyel ma tye ka dhoho cu, ki atuk ma tye ka lyeto, ma owot i kin otin-otin mago. Genesis 15:17.

Atuk ma cii ma owoto i kin cingo me lagwok pa Abram nyutu wii dyer me Ijipt ma kiketo i yoo me lok i akeca apar ki adek.

Ci owacci bot Abram ni, Nge maber adaa ni nyikwaroi bibedo welo i ngom ma pe obedo meg, kadi bibedo ka tye tito tic botu; ci gin bibedo ka canyo gi pi imyaka piero angwen. Genesis 15:13.

“Ciko ma lyeto matek,” calo ciko pa Nebukadnejar ma i cuk me adek i buk pa Daniel, twero bedo cing me nyo twol ki tiyo me wat, calo kit ma obedo kwede pa Shadrak, Meshak, ki Abednego.

“Ento calo lakalatwe i polo ma twero i yoregi ma kicikogi, yub pa Lubanga pe ngeyo ryeko onyo yot. Dwor ki cal me mudu ma dit ki atim ma otu, Lubanga okelo ni Abraham ni jo Israel obedo i bute i Ejipt, dok owaco ni kare me bedo kwogi ma pe obedo ganggi obedo mwaka piero angwen. “I ngeyo man,” en owaco, “gin obyeko wuok ki jami mapol.” Genesis 15:14.”
The Desire of Ages, 33.

Ento Mukama obedo okwayo wun, kede okelo wun ka oo i yat cing ma nywal adwong, aye i Ejiptu, me bedo bot En pe acel me mwolo, calo wun tye en aye nikare man. Deuteronomio 4:20.

Lyeto ma opwonyo ceng ki dwe ka lagony me lweny me Nineveh ojuko, nyutu cwerwiny ma tye ka cako matek i kare me cik me Sunday. Ci cwerwiny me Cok Muceng dong tye ka iromo doki. Lupionia gineno kore ni lweny me Nineveh obedo “lagony” ma okelo Islam i istorii me profesu calo can me acel i mwaka 627. Lweny no obedo i kin Rome ki Persia, kendo onyutu loc me Rome, ento obedo gin ma lwongo ni loc me Pyrrhic. Loc ma adwene ne obedo me ayom, ento i adwene me ada tye ka kelo akec bot ngat ma oloc. Lok man oa ki loc pa rwot Pyrrhus me Epirus. Ka dong olweny lweny aryo kun tic ki Luruoma (Heraclea i 280 BC ki Asculum i 279 BC), en oloyo jolweny me Roma, ento oteko bute kwen mapol atika me jolweny me en kene. Calo lok me wang acel owaco, ci en dok owaco ni, “Ka wa nongo loc mukene calo man, wa dong olal.”

Lweny pa Ninive obedo lubwiny me lweny ma tye ki yub mapol pi Roma, ento ka otum woko pe Roma onyo Persia pud gitye ki teko me kwanyo gin mapat mapol me kwo cing ki cing i kom dwong me Islam ma bino. Persia en United States, dok Roma en upapa, i tim me cobo ma kombedi me lweny pa Ninive. Medo-Persia calo twero ma tye ki rogi aryo, kicako nyutu twero ma tye ki rogi aryo pa United States. I kare pa cik me Sunday, United States obedo awene ka roc acel keken, pien i yo ma tero i cik me Sunday, cal pa lee ma lweny oket woko dong kikelo, dok keto kwede en rwate me rwom rogi aryo magi bot acel. I buk Daniel babbe 8, tye rogi aryo ma nyutu bwal me Medo-Persia, dok roc pa Persia otye ka aa malo i ngecen.

Itye acako awot wangena malo, aneno; ci nen, twolo obedo ka i wang potu, ma otino kede tung aryo; ci tung aryo-go bene dit; ento acel dit molooyo mukene, ci ma dit molooyo-go obino lacen. Daniel 8:3.

Adoo dyere me Amerika me abic pa Republicanism ki Protestantism rwate bedo acel ka kanisa ki gavumenti rwate me cweyo cal me lela. Cweyo man romo adwong gin tyeko adaa ka cing-rwot me lela kicwalo me tic kwede i cik pa Ceng Icaac. Man nyutu ni Adoo dyere me Amerika i cik pa Ceng Icaac tye but Persia keken. Persia ki loyo ki Roma i lweny pa Nineveh. Kit ma Roma loyo kwede Persia tye gin ma pire tek i lok me gin mukato, pien obedo pi yubo ki yot me Heraclius, Kabaka pa Roma.

Ka lok acel, Heraclius otiyo cing me gonyo ki cwerwiny me pinyacel, pe ka rwate ki cing me lweny me kwo pa wang acel acel ka iye oduonyo anyim. Ticce me tye me cako pinyacel man gicoyo i yo me lok me gin ma otime kare ma lacen. Pinyacel no obedo ki cing me en me yero me cako lweny i kare me ton, gin ma pe obedo ma jwi i kare me kare magi ma dong oloko me jami ma otime, ento pe ogik kanyo. Heraclius ocako donyo me lweny ne i dyer me pakati pa September 627 ki i kabedo me norte (gore me Armenia ma tye i got). Ka pe oyubo yo ma dano weng gityeko pur me en me cako me dok anyim anyim ki i kabedo me tim me south ma twero cing i cing i ngat ma bedo i ot pa Persia ma tye i Ctesiphon, en otiyo yo me bul malac, odok ka cito i kabedo me southeast i yo me but piny (lapok me kare-ni me but pa Turkey-Iran). Ka dong en odok i kabedo me south ki west, ka kato Abol me Great Zab i nino me 1 December 627. Man oketo jolweny ne i

Pleta me Nineveh (i dog abic me oriental pa Abo Tigris), cok ki kam ma opye pa Nineveh me kare mukato. Tic man obedo me cito ki i south dok i north ka rwate ki jo Persia—gin ma obedo me ngec me atura ki yo ma jo Persia pe gityeko tamo. Gityeko tamo ni en obiro medo piny i south cing i Ctesiphon. Man oyeko laco me lweny pa Persia, Rhahzadh, ka pe otamo kwede, ci omiyo en oywako me gono Heraclius i but piny ma pe ber bot en. Omiyo jo Roma gibedo ki twero me yero kabedo me lweny i tim me piny ma malal pyer pyer cok ki Nineveh. Yo man ogengo jo Roma me pe gwokore i kin jo lweny pa Persia, kadi pe gitye ki yo me kat i kare ma mite. Ka gicako man ki lwor me kulu ma tye i nino me lweny, ka dok ki tic me dok cen me byeko dano i kare me lweny kikome, bene ne tye yo mapol me pinyacel. Donyo man me ton ma pe olok cing ki yo me ngat me kato i but piny ma tye i iye pa Persia omoko dong pe i kare me jami ma Heraclius otimo i lweny. Omiyo cwiny jo Persia peke, ci ocwako matek me konyo me loyo pa jo Roma i lweny malac ma oromo kare malac.

“I lweny me Nineveh, ma olwongo piny matek cawa acel odoko ka oo i cawa apar ki acel, gilwongo coc me lweny dwe me marac piero abicel ki aboro ki i jo Persia; kanyo pe kiwoto coc ma twero bedo ma opwodho onyo obalo. Dul me lweny gi ma dit tutwal, kigoyo gi piny wang acel acel; dok jo ma gwoko lweny (jo Roma), ka gipato cwerwiny gi me guok pa gi kengi, gubedo ka otino dyewor i wi poto me lweny. Mogo ki ot pa rwot me Assyria, oyabere pi jo Roma pi kare me acel.”

“Lacayom me Roma pe olongore ki kwone ma en oo, dok i kare acel, ki yo acel bene, yo oyubiwone pi jo Saracen mapol mapat ki Arabia, calo twol ma oa ki kabedo acel, ma ka dong tye ka wotgi, gibalanyo pwon me Mohammedan ma piny odarko kede ma timo jo obedo i bwola, ci oyot oyot gibedo piny lung i imperia me Persia kede i imperia me Roma.

“Cal ma rwate i kom adwogi man pe twero mito gin mo ma opor loyo cal ma kiromo tye i lok me agiki pa cabit man ki i Gibbon, ma kiyee lok ma okwongo ki i iye. ‘Kadi bedi ni kiye cwo me lweny ma oloyo i bwo cal pa Heraclius, temo man ma pe tye kit ma rwate nen calo obalo te mamegi loyo ka ocako tic ki iye. Ka kabaka ne oloyo i Constantinople onyo Jerusalem, gang matidi ma pe ngene i doggola pa Syria kiworo ki bot Saracens, dok gubalo kacel i butu jo-lweny mogo ma guwot me konyogi,—gin ma kare mapol timme dok matidi tutwal, da pe obedo ni pe twero paro iye, ka pe ni obedo cako me alokaloka madu. Jo-rwok man gu ne lulubirira pa Mohammed; tekwinygi ma opong ki furifuri no oweko aa ki i tim; dok i myaka aboro me agiki pa rwom-cwal me rwate pa Heraclius, Heraclius olwoko bot jo-Arab tim-adi ma tye tye acel ma en owot owot kelo ki i bot jo-Persia.”

“‘Tipu pa gwoko ki pa nywako mor ma pe otimo ka iye polo,’ obedo ka olonyo i lobo. Bur ma pe tye ki agiki pe obedo ki gin mo keken ma mite me yabe en pe kica; ki kica man obedo poto pa Chosroes. En okwanyo, ka tye ki nywal ma kwede, waraga pa dano acel ma pe ngene manot i Mecca. Ento ka en, ki i “lyel pa ducu me deyo pa en,” olokke odok i “ot cing pa mudok” ma wang mo pe twero ngeyo iye, nying pa Chosroes olwongo bedo ka obot piny i wang nying pa Mohammed; ki dwe ma cal ki cwero obedo ka tye ka kuro keken cako tung pa en nio ka lakalatwe poto. Chosroes, i nge piny pa en ducu ka ocwalo woko ki ka oywalo twero pa kwaro pa en, ogwoko en ki cing i mwaka 628; ki mwaka 629 ocako pwod me “lubo Arabia,” ki me “lweny mukwongo pa jo pa Mohammed kwene gi kwaro pa Roma.” ‘Ki malaika me abic opuu

turumbeta, ci aneno lakalatwe ka opoto ki i polo ducu too i lobo; ki ne omi bot en kica pa bur ma pe tye ki agiki. Ki oyabo bur ma pe tye ki agiki.’ Oposto too i lobo. Ka nguvu pa kwaro pa Roma otum woko, ki kabaka madit pa Cam onino oto i ot cing pa mudok pa en, kwanyo me gwoko me gang matidi ma pe ngene i tung dog Siria obedo ‘cako pa loko ma dit tutwal.’ ‘Jo ma gwoko ne gin jo otum pa Mohammed, ki tek ma obalo tam pa gi obino ki i tim me atata.’” Uriah Smith, *Daniel and the Revelation*, 495–497.

Lweny pa Nineve ka nyuto Roma me cencwari ka loyo Amerika i kare me cik pa Jumaa, ento man en loyo ma pe tye ki pwony maber, pien biko me kwanyo cing me kiro kom Roma cako i kare me cik pa Jumaa.

Chosroes obedo wiye me rwot pa jo Persia, ci Persia ma keto calo gin ma kare me bwot pa United States i kare me cik me Sunday, en lagony ma yabo oting’ ma pe iye agiki i kare me upoto me ker me abicel acel pa profesi me Baibul. En nyutu cik me Sunday ma i otino me abicel anged, adek ki acel, kacel ki abicel acel pa Daniel 11, kumeno bene, Niyabo 13:11.

Nen uru oneno lok me lapwonye ma okwongo, Stephen Haskell, i kom otit acel kede i kom gin ma otimme me kare acong:

“Jo Arabi, onyo jo Saracen, pe gucito guwoto ki teko mo keken i wi lobo. I yo me lok cen me rok, jo man me bedo atekere i tim marac me ot pa lum gubedo kacel ka pe ngat mo twero nianggi matek. Dini pa Mohammed ocwako kacel rok ma gupokore, ci otumo gi woko calo jo me lweny ma gulo rok mapol. Cwiny me cito cito ma odwogo ki lweny pa jo Saracen obedo, i dako mapol, pien me lweny ma tye ikin jo Roma ki Chosroes, wit pa gavumenti pa Persia ma nywal ni ma kinyuto ka “modern.” Lweny man omiyo ma acel me ka neko pa ma lacen. Persia ma “modern” obedo ka ot cel me goro, ka keno teko pa Mohammed; ento ka teko meno olal, ot cel meno otuuk woko, “liek ma pe tye kaciko” oyabore, ci jo Saracen gucok lobo calo pii me awee. Ka “liek ma pe tye kaciko oyabore, dym omede malo ma okwanyo wang ceng.” Cal man tye ma dano twero niang iye matek, ka onyuto kit ma Mohammedanism omiyo piny odok macol, ka orwate i wi lobo ducu.” Stephen Haskell, *The Story of the Seer of Patmos*, 164, 165.

Koma marac ma kigengo i kom historia me Roma en marac me yaro kanisa ki gavumenti ma kikwanyo woko i cawa me cik pi Ceng Nino Acel. Tye ka ma medo i kom lonyo me pyrrhic ma Roma oyudo i kom Persia i lweny me Nineveh, pien pe obedo lweny acel keken me Nineveh; dok obedo tye lweny mukene mapwod, ma kelo cim me Alfa, ka lweny me mwaka 627 kelo cim me Omega. Lweny meno obedo i mwaka 612 BC, ka mwaka bene piny ka romo pi mwaka alufu acel ki aparo aryo i kin gi. I lweny meno, Assyria olwong i cing rwot me cobe adek, dok mano ocoyo agiki me Ker me Assyria.

A. T. Jones tito iye pi lweny me alfa me Nineve:

“Gin ma tye i gwok me Assyria odonyo ki marac dok odok marac tutwal, ci i mwaka 612 BC ono tye pwony me tye-ki-bedo mapol dok, ma oa ki piny adek ginyame, kun Nabopolassar kene aye otelo iye i kare man. Pwony man oloyo maber ducu: Nineve otyeko kelo bedo kacok me guny; dok Ker me Assyria ogwanywanyo i bute adek madit,—Media, ma omako kabedo me anyim-kumeno ki anyim-kumeno tutwal, Babylon ma omako Elam ki lapeny ducu ki poti

ducu me Euphrates ki Tigris, dok Egypt omako piny ducu ma tye i apok me ceng me Euphrates. Cing me alama me rwot man me kany ki Babylon ki Media pe dano mukene ento nyom me nyako me kabaka me Media ki Nebukadinezar, latin Nabopolassar. I tiyo me bute i rwot man ma pego Assyria, Farao-Neko kabaka me Egypt odwol malo me lweny ki kabaka me Assyria i Karkemish i kor Euphrates, i kare ma Kabaka Yosia me Yuda odok ki iye me lweny kwede, ci gi neko i Megiddo. Dok pien piny man ducu ma tye i apok me ceng pa lwak onongo tye me kabaka me Egypt, ci i tic me loc meye ma tye ki twero, ma opoko ki lweny, aye okwanyo Shallum, latin Yosia, ki bedo kabaka me Yuda, dok oketo Eliakim bedo kabaka me Yuda i kare meye, ka lok nyingne dok odok Jehoiakim, dok oketo culu i piny.” 1 Chronicles 3:15; 2 Kings 23:31–35.” A. T. Jones, Review and Herald, March 15, 1898.

I lweny pa alfa me Nineveh i mwaka 612 BC, Ker pa Assyria obedo atye ni otum agiki, calo ker me abicel maingwen me profesi me Baibul otum agiki i cawa pa cik me Dyecacel. Lacung motye i lwen no ne obedo cwak me adek ma otwero Babylon, Egypt, ki Media. I lwen pa kare meno, Kabaka Josiah oto i Megiddo, ci apoko Armageddon calo kit ma en otic ki nyutu. I lwen pa omega me Nineveh i 627, Islam me can me adek kelo ni kiweyo woko ka dinding me gwoko i Constitution ki kwanyo woko, calo kinongere, calo Haskell onyuto i kom Persia ka “dinding me twero” me gwoko ma kiweyo woko ka Persia olwongo ka otur. To pa Kabaka Josiah i Megiddo nyutu ni lwen me acel pa Nineveh obedo lwen me aryo i nino me agiki. Lwen me agiki i dye aryo mag lwen pa Nineveh i 627, ka lakuc oketo lagony i twero me wal ki dobo tye ki yabo, en aye me acel i nino me agiki, pien me acel bino bedo me agiki. Lwen me acel pa Nineveh i kin Assyria ki cwak me adek no cako wot me tino oo wa i Armageddon. Kare pa Miden me Cino mar aryo cako ki lwen pa Nineveh ci tum agiki ki lwen pa Nineveh.

Lok ma ikome pa dogola ma atwongwen, ma en aye yot me acel i Kwan pa Niyabo caber i yo ma opionyaru gokwongo oneno ni en aye cobo me lok me gin ma otimme i kare dong ma bedo maleng tutwal i kin ginwene mo keken i buk pa Niyabo. Uriah Smith onyuto lok man kit ma lubo ni:

“AKWENA 1. Kadi malaika abicel otyeko dwenyo turumbeta ne, an atyeko neno lakweny acel ka opoto ki i polo dok oo i piny: ki i kuye gin omiyo lagony me dog atum ma pe onongo tum.”

“Pi ter me nyuto pa trumbe man, wabidok keken ducu i coc pa Mr. Keith. Lacoc man owaco ada ni: ‘Pe tye gin mapol ma luter lok me tyen lok i Apocalypse giyie ku lumbe acel kit man ma i kom tic me trumbe me abic ki me abicel, onyo cwerewiny me acel ki me aryo, ni gitwero tic i kom Lusaracen ki Luturk. Man tye ayela tutwal pi kit ma twero bedo pe gicako peko i ngeye. Me lwoko coc me akec onyo aryo me nyuto tung acel acel, dul me abicel me Revelation weng, i kabedo ma rwatte, otyeko tere i kom lok me nyuto gin aryo duc.’ Uriah Smith, Daniel and the Revelation, 495.

Peter tye i Panium ka rwate me yubo kwede cawa me bolo pwoy pa bulubulu me kwo ma aa i Nashville, dok kany oneno me acel ni gin ma tye i lworu mukwongo ogwoko maber tutwal ki gin ma tye i cik pa Ceng me Nino me Sabato ma cok bino. Atwoli pa dogola pa Judah oyabo ngec man ki mwaki, i ryemo acel ki rek me profesi mukene ma en dong otyeko keto ka i kare mukato. Jo ma giwandiiko lok me kare mukato gibedo lacam ni twero me atem atam ma Roma otimo i wang

Persia i mwaka 627 tye ki te, dok ka gitye ka timo kum man, gin gineno ni Heraclius ocalo yenyere ka lobo Persia wiye ki i nyuma i kare me dwole calo yub me pinyore ka pe onen nyaka i kare me atem atam.

Lamyero White owacako ni Roma tye ka kuro keken “kabedo ma rwatte,” ka dong omede iye, en obedo ka yeeye.

“Lok me Katonda omiyo ciko me goba i kom kwo marac ma tye ka bino; kace pe gin winyo man, ci piny pa ba-Protestant bi ngeyo ngo ma obedo yot pa Roma ada, ento ka ceng dong otiyo me pweyo kikom me otar. En tye ka dongo i tek mot i gangwen. Pwonyne tye ka keto cwinye i ot me cike, i kanisa, kacel i iye pa dano. En tye ka yubo otne mapol, malac, ma bor, i kabedo me mung ma i iye twerone me anyim bi dongi. Mot i gangwen, ma pe ngene ki pe ngene dano, en tye ka medo tek pa lwenyone me piny i kom cwinye kene, me pinyo yubne kikome ka kare bino me en me gwoko. Gin acel keken ma en mito obedo kabedo me bolo anyim, ci man dong tye ka miye. Wa bi neno ceng acel dok wa bi winyo ngo ma obedo yub pa tim me Roma. Ngat mo keken ma bi ye dok obe ki lok me Katonda, obedo ka cako kwanyo nyeko ki yweyo.” *The Great Controversy*, 581.

Calo lwong pa Emparara Heraclius, obedo ni upapa bene dong tye ka cako dul i kom yok me “ki piny iyo keken ki citeit, ma pe i wang dano” i pwonyo me cobo pa Isaiah otino apar adek, kama codo me Turo kigikwano woko pi lok me akwana me ker me abicel i pwony me lagam me Baibul. Kul pa lweny me mung ma Heraclius otimo i yot pe ki tam mapwod obedo piny ka wilo upapa alengic ki i mwaka 1798 wa i cike me Ceng Odyek. Ruk i kom ruk, cwerwiny mukwongo nyuto cwerwiny me adek, ma obedo me agiki. I cwerwiny mukwongo, kigoyo lok me ayela ma bene rwatte ki lok me Islam ki kare me kaka ciko me lukwongo mia acel ki abicel adek ki angwen.

Kikelo cikelo botgi ni pe guwiny me tonyo lum me lobo, onyo jami mo keken ma lang, onyo yat mo keken; ento dano acel keken ma pe tye ki cing me lacim pa Katonda i cwiny cinggi. Kadi dong gin omiyo botgi ni pe gubinekone, ento ni gibed ka catogi dwe abicel: ci kic me catgi obedo calo cat pa akek, ka tyo dano. I nino mago, dano gibiyero to, ento pe gibinongone; gibimito to, ento to bibalo ki botgi. Niyabo 9:4–6.

Kane onywalo lakica i lweny me Nineve, ma en cik me Dyeng Nino me Ca dyere ni tye ka bino mapiyo, jo alufu mia acel adek ki angwen atye ka kicoyo cing gin angeyo. I kare me cik me Dyeng Nino me Ca, kwanyo me dye me gangi matino matino, ma kibedo kacako ki bola me mac me Nashville, kikonyo ka neno calo kare me “dwe abic,” ka lweny tye ka yot yot, dok kwanyo marac me marac pa papa me aryo tye ka cakre i pwony me adwogi ma kiwaco ne jo ma ki neno can maito me Kare me Cuma i ka twero me abic.

Ka i kare ma en yabeo lakara me abic, an atye ka neno piny owayo me wang altar tipu pa jo ma gityeko neko pien Lok pa Lubanga, kacel ki ngec me cobo ma gitye ka moko. Gin gikwongo ki dwol madu, ka gikwano ni, “I romo wa awene, Yaye Ruoth, maleng ki adier, ma pe i yubo kacel ki cwalo cul pi remo wa i kom jo ma dak i piny?” Ki gimi ciang ma tye wic bot ngat acel acel i kin gi; ci kikobo bot gi ni ginyo kanyum pi kare manok, nio wang lacel me tic gi kacel ki owote gi, ma gibibedo ka neko calo gin bene, obi tuto weng. Niyabo 6:9–11.

Lutino ma otooode i kare me Mwaka ma Cok Ico gin aye gurup me acel ma keleru lutino ma otooode me Roma ma Mwonya i kare me cwer cwiny pa ceng me Dyeng Nino Sunday. Kanying'wen kano onongo pe obino, lukwongo piero apar ki angwen aluk apar ki angwen aluk wiye acel gidwogo cing me tyen, dok tic me tyen ono ocalo i 9/11 ka Islam me peko me adek obino, kacel ki kony me pi keken ma lacaen. Ka lutino ma otooode me Mwaka ma Cok Ico mukwongo gipeyo ni kare mene papiroki bibedo ka ngolo, gikwero ni bibedo gurup mukene me lutino ma otooode ka Mwaka ma Cok Ico dok idok kede, ma en aye kare ma lagony me lweny me Nineve ocobo tic i cwer cwiny me ceng me Dyeng Nino Sunday ma cok bino. Kanying'wen gurup me aryo pa lutino ma otooode pe kipongi, lukwongo piero apar ki angwen aluk apar ki angwen aluk wiye acel gidwogo cing me tyen, dok kare me tyen ma ocalo i 9/11 kiketo ngec iye i tyen me abic, pien lok me rwate ma kiketo kun ononge i Kitabu me Neno chapter abicel, wero NINE mpaka ELEVEN, ci dong omoko kacel macalo acakki ki agiki me tyen ki 9/11. Agiki ono keto nyig lok me balwa me Islam calo kiketo i Kitabu me Neno NINE, ELEVEN, dok jo ma gidwogo cing me tyen gibicobo aneno pa Daniel ma kikelo cal i Daniel NINE, ELEVEN.

Wabed dong tic manok magi i coc ma lobo.